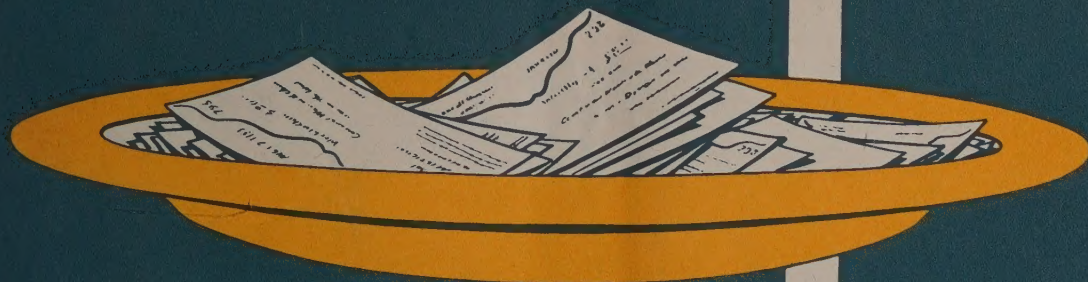
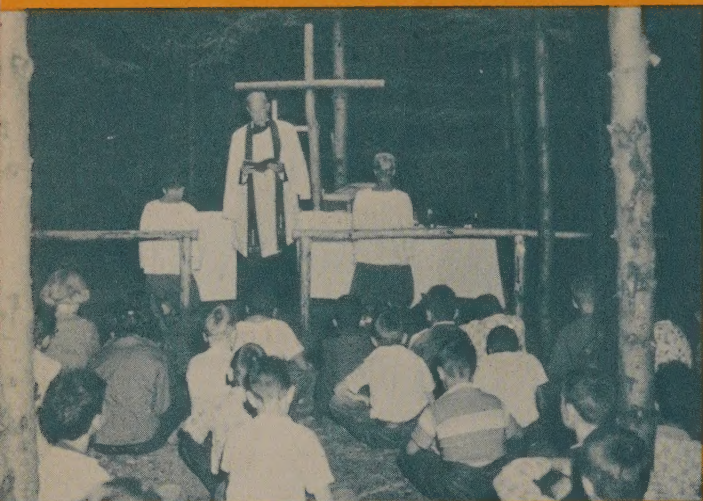


FORTH



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NOVEMBER 1953

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CHURCH school, San Martin del Flores, Mexico, meets in church to be finished with help of Church in United States



RECORD number attended New York Episcopal City Mission Society's camps this summer. Society's director, the Rev. William E. Sprenger, celebrated Eucharist, guided camps' religious programs.



DURING visits to missions in the Mountain Province, the Philippines, the Rt. Rev. Lyman C. Ogilby, Suffragan Bishop, does most of his travelling on foot. Left, he is seen with guide; right with mountain climbing party which includes a priest from St. Michael and All Angels, Tadian.



FACULTY of International Christian University, Mitaka-Shi, Tokyo, give reception to ICU Foundation vice president, Mrs. Harper Sibley, former member of National Council



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CHRISTIAN EVALUATION OF MOVIES, TV, and RADIO—by William Miller—assistant professor of Religion at Smith College. Mr. Miller has written extensively for the secular and the religious press in this country and overseas. A theological background well equips Mr. Miller for his assignment.

WHAT THE YOUNGER GENERATION IS ASKING . . . With answers by Dora Chaplin—who has been one of the brightest spots in the National Council's Department of Christian Education. Mrs. Chaplin is one of the few women who has lectured at our seminaries and is a recognized authority on youth work.

SPIRITUAL MEDITATIONS . . . by Eric Montizambert, Warden of the School of the Prophets in San Francisco. Canon Montizambert is one of the ablest writers in the Church.

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BOOK REVIEWS . . . by Edmund Fuller who is recognized as one of the nation's top book reviewers plus his list of recommended reading.

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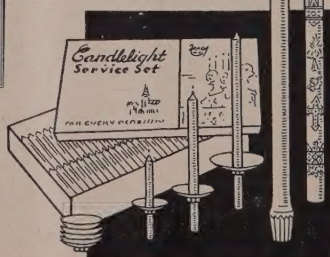
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Turning the Pages

THE other day—actually it was one of those above ninety degree days that we had early in September—I spent a morning with Professor Thomas S. K. Scott-Craig. For upwards of two hours this lean, wiry, Scotsman, now domiciled in the United States as a professor of philosophy in Dartmouth College, and I talked about the work which he has been doing as Executive Chairman for Faculty Work in the National Council's Division of College Work. It was one of the most stimulating experiences of the summer and I would like to share with you something of what Scott-Craig told me:

"It seems far more than a year since I took a deep breath and dove into faculty work at General Convention. If I had known then what I know now! But, of course, the point of that year was precisely to learn.

"The learning took me from Vermont to New Orleans, and from New York to San Francisco. It took me to clergy conferences and academic banquets; it took me into the homes of professors, into religious emphasis weeks, even into television. I learned about the Christian use of tape-recorders; how to pray in a roomette. I met Episcopalians born and bred and Episcopalian converts; born Episcopalians who had moved into other traditions, and some who had lapsed into nothing at all. I met Episcopalians who seemed to think that our religion was irrelevant to the academic scene, and some who at the opposite extreme thought it was the only thing that mattered. In the light of all this what nationally significant program of faculty work could possibly be devised?

"One of the most fruitful conferences on next steps in faculty work, and the Church's mission to the academic world, was held at Seabury House in March. Faculty Episcopalians not too distant from that center, from the Midwest and the South as well as the East, mulled over not only the intellectual problems facing the Christian scholar in

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FORTH—November, 1953

FORTH

VOL. 118 NO. 10
NOVEMBER 1953

William E. Leidt
PUBLISHER-EDITOR

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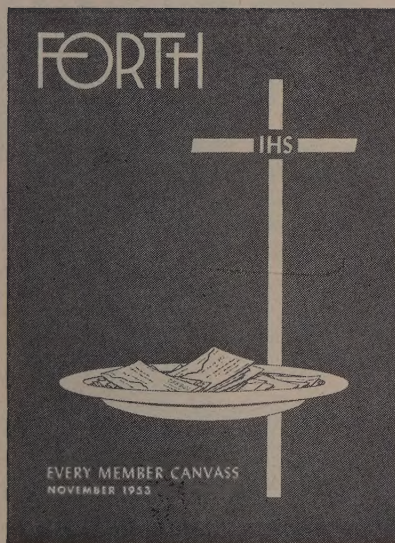
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Turning the Pages

continued from page 2

our culture, but such concrete needs as some regular means of communication and expression, and a directory of faculty Episcopalians. We even dreamed of a time when 'houses' could be established at key universities, wherein resident faculty Churchmen could examine the religious and intellectual pre-suppositions of their subject matter.

"These ideas and dreams were then passed on to the annual meeting of the National Commission, which authorized some immediately practicable projects. One was the compilation of a directory of Episcopalian faculty and staff, by means of which we will have some idea of who and what we are, and can get it touch with each other. Others were a series of *Faculty Papers* and a regular newsletter with reviews, *Faculty Notes*.

"The second year of the Church's official mission to the academic world is under way. Its task is to implement the results of that fact-finding survey to which the first year was chiefly devoted. One method would be to attempt to have the Executive Chairman for Faculty Work try to do it. Another would be to turn it over in effect to the college clergy and have them do it—in addition to everything else.

"What we are attempting is, we think, much more down to earth. We are devising means, channelled through the Committee on Faculty Work and its executive chairman, for local faculty-clergy groups all over the country, to do the job together.

"In the *Papers* will be materials by Episcopalian thinkers and scholars, intended for mutually informative discussion on such topics as sociology and Christianity, psychology and Christianity, history and Christianity, etc. In the *Notes* there will be book-reviews and bestseller lists which will keep faculty and clergy up to date on the best (and sometimes the worst) that is being said and read.

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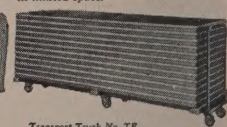


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At this time of the year it is customary for the Publisher to remind you that the ideal inexpensive Christmas gift for nephews and nieces, uncles and aunts, and your very special friends of both sexes is a subscription to FORTH, The Magazine of Inspired Adventure. This year I'm going to make another suggestion. I'm going to suggest that you give the Publisher a Christmas present. And the present he would like is a greatly enlarged family of FORTH subscribers. This Christmas, can not every subscriber get another subscriber? That would double FORTH's circulation and enable us to give you an even greater magazine.

We have reproduced the cover of the December issue as an attractive Christmas folder which we will be pleased to send in your name to anyone you designate as the recipient of a gift subscription. A convenient Christmas gift subscription form is enclosed in this issue.

Relief for Flood Victims

EARTHQUAKE victims in Greece have received 3,000 food and clothing parcels from the Episcopal Church through Church World Service. An additional appropriation of \$5,000 was made by the National Council's Committee on World Relief and Church Co-operation to alleviate suffering resulting from the disaster.



Here's How "Meeting With Wells" Helps Church Leaders Raise Funds

Your leaders should understand certain dynamics of giving, before a fund-raising plan can become successful in your church. Good preparation, whether for a budget canvass or for a building program, may require a week or several months. Even very preliminary decisions can make or break a program.

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Storer of Spellman
Bishop Emrich

ONE of modern England's finest religious thinkers, P. I. Forsyth, once said, "A Church needs a religion carried upon final and creative truths, not crackling with brisk modernity and steaming with amiable haze." In this paper I am writing about one of "These final and creative truths," showing the other truths upon which it is based, and making clear a duty, obligation, and privilege of the Church.

A doctrine of the Church, not generally recognized as such, is the doctrine of the unity of mankind, the teaching that all men are one. Since our own country is founded upon Christian principles, it may seem a rather obvious teaching to many of us; but in a world which is torn by the teachings of class warfare, racial theories of Nordic superiority or "Africa for the black man," and all manner of prejudice and divisions, it is a treasured teaching not to be taken for granted or weakened by neglect. It is "a final and creative truth" given to America by the Christian tradition. Consider its religious roots.

The first and fundamental teaching of the Christian Faith is that God is the Creator, the Father of us all; and, therefore, we are brethren. He made us, says Scripture, of one blood for to dwell on the face of the whole earth. Just as our dignity as men does not lie in ourselves, but is derived from our relationship to God who has endowed us "with certain unalienable Rights"; so our unity and brotherhood is derived, for, having a common Father, we are brethren. He created us the same, and yet with differences; for the Creator did not make His creation monotonous and dull, but rich and varied. He made blue eyes, brown eyes, colored skins, white skins. He made us the same, and yet with differences. He made us men in a rich variety. He made us all to have dominion over the works of His hands; and He put all things in subjection under our feet.

Where we turn from the teaching of our Faith, we find that the world around us proclaims this unity and this variety. We are one blood. We all use tools, and are separated by our thinking from the beasts. We all speak. We all have the mysterious voice of conscience. Not satisfied with this earth, we all worship. We all laugh, weep, love, and die. In the actions of children who have no prejudice, we can see, before they are corrupted, the Creator's plan.

Some years ago, when my younger son was two and a half, I was sitting on some dormitory steps in Cambridge, Mass., talking with a Negro student at Harvard, a gifted young man studying for his doctor's degree in philosophy. My son toddled up, noticed immediately that my companion's hands were black, and, being two and a half, he said so. "Yes," said the student, "and my skin is black all over"; and proceeded to pull up his trouser leg to prove it. My son digested this piece of information soberly, and then, turning to more important matters, climbed into the student's lap, saying, "Tell me a story." There was the difference and the deep affinity. There was the difference and the common humanity. When Christ said that we must become as little children to enter the Kingdom of Heaven, He was saying that we must become what we once were. All of us must recover something of what we have lost.

Christianity does not begin by saying weakly, "Man ought to be one, men ought to be brethren." *We are one.* We have a common Father. We share a common blood. We all worship, and long for life, liberty, and happiness. *We are interdependent* so that, whether a man knows it or not, scholars, scientists, and artists of every race have shaped him. *We are interdependent*; and we will rise or fall together. No! Christianity does not feebly and apologetically say that, in spite of facts to the contrary, men ought to be brethren: Christianity says, based on the fundamental fact of God and His creation, that *we are brethren. God has made of one blood all nations of men for to dwell on the face of the earth.*

Where we look at the world around us, we find it, however, in contrast to God's plan in creation, sick, broken, and divided. We hear "the cries of race and clan." It may be South Africa, Kenya, Nordic superiority, or a riot raging in the streets of Detroit. We know that the veneer of our civilization is much thinner than we sometimes think. Anarchy and chaos are not behind us as an optimistic age once thought: They are beneath us and in us. A young man said to me recently "Look at the world! It doesn't make sense! Class against class, race against race, futile nationalistic wars, 'the cries of race and clan,' it doesn't make sense!" And I replied, "Of course, it doesn't make sense. You can't make sense out of disorder and anarchy. You can make sense out of Christian missions, the brotherhood of men in Christ; but disorder never has and never will make sense."

We begin to see why Christianity takes sin so seriously. By sin we mean godlessness, living with one's back to God. Why is this so serious? Because if men do not live for God, they will live for themselves. The other side of the coin of godlessness is self-will, either individual or corporate. When men turn their backs upon God, they lose both the source of their dignity and their unity; and they drop back into savage tribes and clans. They shout in corporate self-will, "*My class, my race, my nation.*" It is not chance that the Nazis and communists, and every group that sets class against class and race against race, sets out to destroy Christianity; for God, the Father of us all, blocks their path.

The self-will, the pretension, the pride in all class or racial prejudice is very clear. Believe me that prejudice is not just ignorance; it is pretension and self-will mixed with ignorance. It is self-will rationalizing its feelings and interests. Prejudice always claims one of two things about the group discriminated against.

First, it is claimed that "they" are intellectually inferior, that "they" could not use the advantages which "we" enjoy if they were given. The hypocrisy here is evident in that in the very next breath it is stated that with opportunities "they" would not keep "their" place.

Secondly, it is claimed that "they" are morally inferior, cannot be trusted. And since "they" are thus, "we" have the right to discriminate. This sin, this pride, this self-will with its breaking of fellowship is not confined to the white race, but is in us all. We think of ourselves and our group more highly than we ought to think. There are dark things, dark depths in the human heart which we do not like to face. Why

by the Rt. Rev.

RICHARD S. M. EMRICH

Bishop of Michigan

The Family of God continued

is it, for example, that as a race of men we are so prone to believe evil things about each other? It is because, separated from God, we tend to think of ourselves as the center of things, as every race, class, and nation makes extravagant claims for itself.

When man separates himself from God, he loses his full and deep personality, and no longer stands joined with other men as a child of God. Man's personality becomes fragmented; and he is described, not as a whole, but in terms of part of his being. So Karl Marx interpreted man in terms of economics and class; Hitler in terms of race; and Freud in terms of sex; and these interpretations burst upon history with savage, divisive, and cheapening results.

In connection with sin a few words should be said here about the judgments of the Almighty; for we must be led to do God's will, not just because we love God, but also because we fear His judgments. The judgments of God are sure and predictable, the bitter fruits of our own contradictions.

Consider in history (and tremble) the fruits of our contradictions in nationalism, class warfare, racial bigotry. By the awful judgments of God the contradiction of slavery drenched this nation in blood. If God in His Province wills a fellowship of men and we reject His purposes, we will suffer. This is a moral and spiritual universe, and in the end those things that oppose God's purposes will be broken.

One of the obvious ways we suffer as a nation is that our failures in regard to race provide terrible propaganda against us in a world where the white race is a minority. The judgments of the Lord are logical and can be predicted. If we do not obey God because we love Him, let us obey Him because we fear Him!

When we say in Morning Prayer the noble words of the General Confession, we say a phrase which troubles some people, *and there is no health in us*. The word "health" comes from the Anglo-Saxon word "hal" meaning "wholeness." We say, "And there is no wholeness in us." Apart from God we are divided,

torn, split asunder, a world of armed camps. Of that we can be very sure as we read the daily papers. God has His purpose, but man with his little perspectives and self-will defies God's purpose. Before we can receive a Saviour, we must see our sin and need.

O come, desire of nations, bind
In one the hearts of all mankind;
Bid thou our sad divisions cease,
And be Thyself our King of Peace.

Having seen the need, we can now understand why God in Christ entered history for our salvation. Into this world from above this world came the Word of God. I sometimes hear people ask why God does not speak one clear word to our world; and, of course, the answer from our Faith is that He has spoken. He came down to our level; and the whole purpose of His life, death, and resurrection was to return us rebel creatures to the Father, where we in Him might have our

unity restored. He came for the world, and founded the Church which is the Family of God.

At the very beginning, so the story goes, there were three wise men, representing according to the legend three races, who came from afar to kneel at the manger. In other parts of the New Testament we read, *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit*. I Corinthians 12:13. Or again, *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all*. Colossians 3:11. Or again, *And he (Peter) said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean*. Acts 10:28. And finally our Lord's words in St. John's Gospel, 17:20, *Neither pray I for these alone, but for them*

continued on page 30

LET US PRAY

The Every Member Canvass

O GOD, who dost send me forth as an ambassador for Christ; Grant that in the cause of his Church I may speak with such sure confidence, that through me his appeal may win the hearts of his followers to generous response; through the same Jesus Christ our Lord.

O LORD Jesus Christ, head of the mystical body of which we are the members: Cleanse our eyes to see for thee, quicken our ears to hear for thee, open our lips to show forth thy praise, give our hands skill to do what thou biddest, and make our feet swift to go whither thou guidest; that thy will may be done on earth as it is in heaven.

EMPOWER us, O God, above our desert or expectation, unto such life and labor as the Spirit of Christ commandeth; that neither by our human weakness may thy Church be weakened, nor those who know thee not, be given cause for scorn; but that, thy power and love effectually moving us, thy Church may prosper and go forward, and many who doubt may believe, and join in thy praise; through the same Jesus Christ our Lord.

The first two prayers were written, respectively, by James Thayer Addison and Charles Henry Brent. The third prayer, reprinted by permission of Oxford University Press from *Prayers of the Christian Life*, is by John Underwood Stephens.

Edited by the Rev. JOHN W. SUTER, D.D.

HOUSE OF BISHOPS TO MEET IN HISTORIC WILLIAMSBURG

HISTORIC Bruton Parish in Williamsburg, Va., will be host to a meeting of the House of Bishops on November 9-13 when 175 bishops from all over the United States will gather to discuss matters of urgent importance to the Church.

Important Topics on Agenda

Although the House of Bishops is not a legislative body when it meets apart from the House of Deputies in General Convention, its deliberations are of important consequence and interest to the whole Church. It has, however, the power to act on such matters as the election of a missionary bishop since this does not require action on the part of the House of Deputies. One missionary bishop will be elected this month to fill the vacancy left by the retirement of the Rt. Rev. Edward M. Cross, Missionary Bishop of Spokane.

On the agenda also is a discussion of alcoholism, the status of the reactivated theological seminary in Lexington, Ky., missionary strategy and program, procedure on marriage legislation, various petitions concerning ecumenical services, and the Anglican Congress which will meet August 4-13 in Minneapolis. The Committee on Divergent Traditions in Teaching and Practice, popularly referred to as the Committee of Nine, will make recommendations to the House of Bishops, especially in reference to the issue of participation in the Holy Communion at ecumenical meetings.

Bishops to Come from Overseas

Bishops from Alaska, the Philippines, Liberia, Cuba, Haiti, the Panama Canal Zone, Hawaii, Mexico, Brazil, and all the missionary districts and dioceses of the Church

in this country are expected to take part in the five-day meeting. For several bishops who have been consecrated since the General Convention a year ago, this will be their first meeting with other bishops on an official and national level.

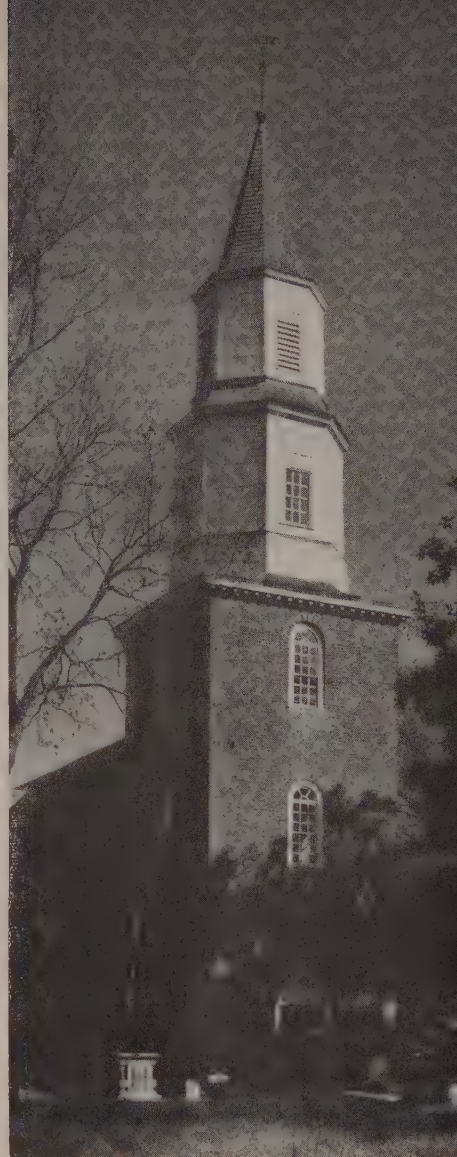
The official program, which reads like early American history, stimulates a strong sense of turning back the pages of history. The Episcopal Church was established in this country in Jamestown, Va., a few miles from Williamsburg. The church leaders will be reminded on every hand of the early beginnings of the colonial Church and of its history and traditions.

Each day will open with a celebration of the Holy Communion. Most of the meetings will take place in the Great Hall of the Sir Christopher Wren building at William and Mary College. Several informal social gatherings are scheduled for the bishops and their wives.

Parish Church Dates from 1715

Bruton Parish Church, which is often called the Court Church of Colonial Virginia, was built in 1715 and has probably been in continuous use longer than any other Episcopal Church in the country. James Monroe, Thomas Jefferson, and George Washington were all parishioners there, along with many other famous personages. The Rev. Francis Craighill is its rector.

Once the governmental seat of a vast and powerful colonial province that stretched to the Mississippi, the capitol building in Williamsburg has been carefully reconstructed to appear as it did in the early 1700's. The House of Bishops will hold a special session on November 10 in the House of Burgesses' room in the capitol. Here met the House of Burgesses, America's first representa-



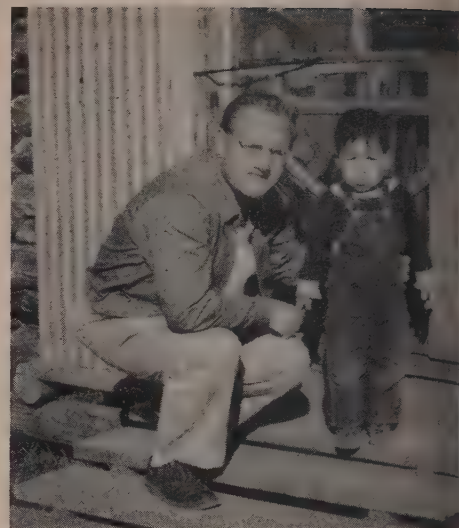
COLONIAL Bruton Parish, Williamsburg, Va., is living reminder of Church's history. Here Washington, Jefferson, and Monroe all worshipped. This month this venerable parish will welcome the House of Bishops.

tive legislative assembly; the important Governor's Council; and the high court.

The structure was built in 1699 when Williamsburg became the capital of the Virginia Colony. It was in this building that Patrick Henry gave his famous Caesar-Brutus speech against the Stamp Act and the first call for a final separation from England was issued. Now an exhibition building in Colonial Williamsburg, the structure has been authentically furnished and the British Great Union flag, now obsolete, flies daily from its cupola.



LOG CABIN, chinked with moss, is typical dwelling of Indians to whom Donald D. Gardner ministered as lay reader at Huslia, Alaska, during summer of 1953. Gasoline-powered washing machine seen in doorway at right is pride of Indian housewife.



TRADING STORE and postoffice are one at Hughes, Alaska. Mr. Gardner poses with Timmy James, manager's son.

WEDNESDAY, JUNE 10

My arrival at the little Indian camp at Huslia, Alaska, was an exciting one indeed. On the flight from Fairbanks with the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska, in his plane, the Blue Box, we ran into several storms, and it was reassuring to imagine that the Bishop's quadruple dose of the Holy Spirit was standing in good stead.

Our landing was a scene of surprise and disappointment; surprise because the Bishop wasn't expected until the next day, and disappointment because ours was not the weekly mail plane. We were greeted by a small group of villagers. All the Indians were friendly and talkative.

I was shown to my quarters amid a sea of searching eyes.

THURSDAY, JUNE 11

I arose this morning at about seven and thought the village had been abandoned. I later discovered that the villagers don't get up until 9:30 or 10:00 a.m. because of their habit of getting to bed around 2:00 a.m. That is one way of killing the

endless daylight at this time of year.

I visited several cabins in the camp and talked with the villagers, discovering the role I shall be expected to play. I am expected to teach the children anything that I can, plan their recreation, and arrange for occasional village-wide recreation. It will be difficult to make God and His Church seem important enough to stand out amid these other activities.

At our first service together in the schoolroom, about sixty-five people were present, mostly children and young unmarried adults.

FRIDAY, JUNE 12

I walked out to watch the fishermen return with the morning's catch. A number of families shortly will be leaving for fishing camps up and down the river. The muskrat hunting during the winter was not good. Since skins and fish are the staple items of the village economy, if the summer fishing is unsuccessful,

a few pocket-books will suffer greatly.

SATURDAY, JUNE 13

I scoured the village for eligible members of a confirmation class and came across thirteen youngsters who have been baptized and are at an age when they might comprehend confirmation instruction. Though the Indians' knowledge of the Church is not extensive, they have a feeling for it and for what it stands. The complete simplicity of their approach to Christianity is refreshing.

SUNDAY, JUNE 14

Sunday school followed the church service. The topic for the day was Noah and the ark. It was delightful the way the children suggested various animals to enter the ark. Instead of the proverbial giraffe, they offered two moose, two otters, two mink, etc.

I was called by a woman, who apparently is quite sick, to give

Seminarian Discoveries

EXCERPTS FROM DIARY OF DONALD

● MR. GARDNER, a senior at Episcopal Theological School, Cambridge, Mass., served as a lay-reader in Huslia, Alaska, under the Overseas Department's summer training program.



WILSON SAM, fourteen years old, holds up forty-pound salmon caught in Koyukuk. Gill nets are seen in background.



BOATS and airplanes provide only access to Huslia, remotely situated among sparse woods on Koyukuk River bank. Village, which is close to Arctic Circle, is almost deserted during fishing and trapping seasons when Indians move to camps up river.

Alaska

ARDNER

medical advice but not for any spiritual ministrations. I gave both.

The homes I have visited about the camp are actually squalid, and the smell of Indian cooking is obnoxious. But the people are wonderful and just about as hospitable as they could be.

MONDAY, JUNE 15

I am especially pleased with the progress of the confirmation class. I find that they learn much faster by singing, so in true Anglican fashion, we have been chanting the Creed.

In Bible school we began a study of the life of Jesus and concentrated on the infancy narrative. Some of the children expected Santa Claus to appear, and a Christmas tree to light, for they are quite familiar with the usual Christmas customs.

My ability as a medicine man and worker of miracles about the camp is now widespread as a result of the remarkable cure of the woman whom I visited yesterday. I already

have been informed of numerous aches and pains.

Last night we had a wonderful time at a dance for the whole village. Music was provided by two guitars and two violins, which the men played with considerable ability. All the people dance remarkably well.

TUESDAY, JUNE 16

Several mothers have asked me to arrange for the baptism of their infants. It is astounding that they have such a feeling for this sacrament when otherwise the Church plays such a minute role in their lives.

THURSDAY, JUNE 18

I spent a few hours this morning watching and helping one of the villagers who is building a new log cabin. Moss from the river bank is used to fill in the cracks between the logs. One man working steadily can cut, place, and trim about six logs per day.

FRIDAY, JUNE 19

Today we had more visitors than we shall probably see at one time for the rest of the summer. First to arrive in his pontooned Piper Cub was Dr. Milo Fritz from the hospital in Anchorage, who is now engaged in a check-up and clinic service for out-stations all over this region.

The Blue Box brought Bishop
continued on next page



INDIANS are skilled at bead work on softened mooseskin. (Below) woman cuts salmon for drying and smoking.



Alaska Diary continued

Gordon and Bessie Kay and Ruth Hill, who came to say good-bye to many villagers here whom they have known during their twenty-two years at Allakaket. Both are retiring and will be leaving shortly. The Bishop celebrated at a service of Holy Communion, and baptized three infants.

SATURDAY, JUNE 20

Bishop Gordon flew in again this morning on another surprise visit to take out a tubercular and her children to the hospital at Tanana. In the event of the x-rays of her children prove negative, they will be returned and placed with two of the several families that have volunteered to care for them. It is not uncommon among these people to give away one or more of their children to relatives who are either childless or can possibly care for a few additions to the household.

TUESDAY, JUNE 23

I have been having a number of interesting talks with Jack Sockett, a ninety-year-old storekeeper and veteran Alaskan, who is the only other white man in Huslia. His tales of Alaska in days of yore are a tribute to the missionaries who often blazed trails to unknown villages.

MONDAY, JUNE 29

For a week families have slowly been drifting out to their fishing camps. I imagine that the size of the salmon caught today caused the mass exodus, for by this evening there are only about ten people remaining in the entire village.

The homes here are hardly permanent ones, because most of the natives spend the winter at trapping camps and leave in the summer for fishing camps in other locations. This village serves as a kind of interim spot which enables the natives to get together in a community and send their children to school. It will be interesting to see what role the Church can play while these people are on the move.

FRIDAY, JULY 3

I have often thought it strange that there is so little courting going on among the men and women of marriageable age. I find there is no

time wasted in engagements, or other formalities. The man apparently merely selects a mate, and the families of the couple agree on the partnership. Unfortunately the latter step is often taken without the couple's co-operation or approval.

MONDAY, JULY 6

One of the natives walked with me to the village burying ground. I was interested in knowing whether any Indian tribal customs concerning burial were still practiced. I discovered that all the people here insist on a Christian burial service. At the cemetery I found a few graves upon which wooden crosses had been placed, but no Indian artifacts. One of the Indians said that it is not uncommon for a medicine man or elder of the village to be called in at point of death. What he does the native did not say.

TUESDAY, JULY 7

I have had to discontinue the daily sessions of Bible school because there is only one child left in the village.

I have tried several times to go swimming from the river bank but the water is still entirely too cold. The one time I did go in, the natives were fascinated with my conventional crawl. They all swim side-stroke or dog paddle and are eager to try that "hands out of water" swimming.

MONDAY, JULY 13

One of the nurses at the hospital in Tanana was flown in to pick up a child from the village. We had to boat up the river to pick up the child and had an opportunity to visit several families.

WEDNESDAY, JULY 15

Hughes, Alaska. Flew over on the mail plane this morning to Hughes, a small village on the Koyukuk, about sixty-five miles north of Huslia.

THURSDAY, JULY 23

Huslia. I returned to Huslia only to find the village right in the middle of the worst seige of gnats that I have ever experienced.

The weather has been extremely hot for the past day or so, much to the discomfort of the natives who find anything above thirty-two degrees uncomfortable.

FRIDAY, JULY 31

The thunderstorms that broke the heat wave were but a prelude to the beginning of the seasonal rains that are common to this region in August. They arrived on schedule today.

Having finished their fishing, some families are now busy cutting wood for sale here in the village.

WEDNESDAY, AUGUST 5

Bishop Gordon is expected this week and I am getting as bad as the natives in listening for and trying

continued on page 29



CHURCH nearest Huslia is St. John's-in-the-Wilderness, Allakaket. Huslia is now an outstation of St. John's, which is in the charge of the Rev. Richard S. Miller.

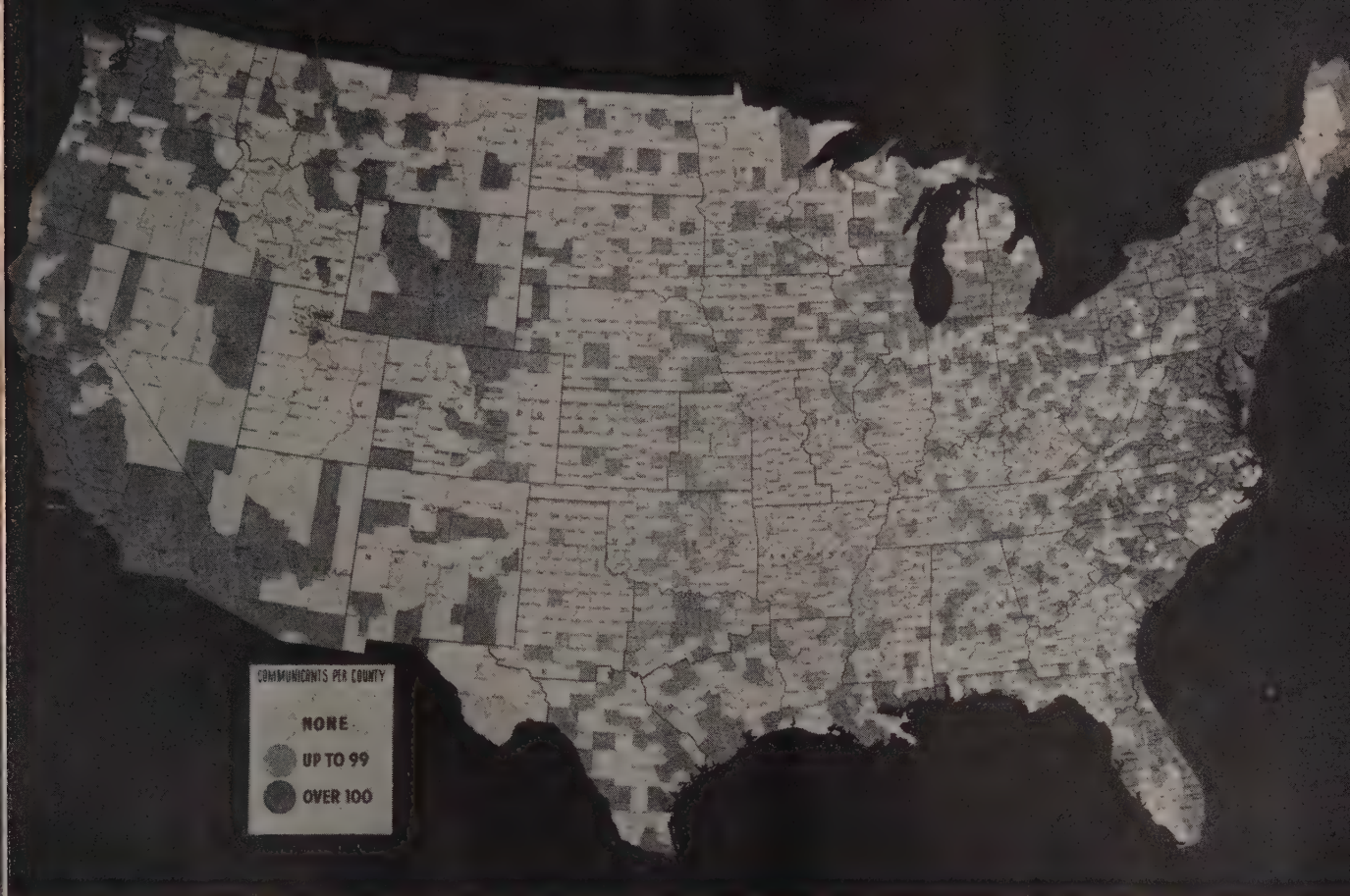


CHART showing number of communicants in each county of United States reveals missionary challenge. Dark counties have at least 100 communicants, pale counties from 1 to 99. Church has no work in white counties, more than one-third national total.

Map Shows Church Population Density

ONE-THIRD U. S. COUNTIES HAVE NO EPISCOPAL CHURCH

THE Home Department of National Council has prepared a map illustrating communicant strength of the Church by counties in the United States. The figures show need for expansion in every diocese and missionary district.

The national average shows one communicant per one hundred people, but in 61.5 per cent of all the counties in continental United States, there is only one communicant per one thousand people. In city, town, and hamlet, in emergency areas, on the campus, and in Army camps people need the Church.

With the single purpose of making the Church an effective witness to Christ, the Home Department is working in co-operation with the dioceses and missionary districts toward a further out-reach of the life, work, and influence of the Church. Eleven hundred

counties out of the total 3,071 counties represent the homes of 13,000,000 people to whom the Church is virtually unknown.

There are twelve missionary districts in the United States. Some are growing rapidly into diocesan stature. Some will need help for years to come. It cost twice as much in 1952 to operate a mission station as it did in 1942, and in these ten years the Church increased appropriations about forty-five per cent. During this same period, however, the average increase of self-support for all fields is 374 per cent.

Eleven years ago the Church was paying 48.5 per cent of the total cost of operation. By 1952 only fifteen per cent of the total cost of maintaining the missionary districts was subsidized, proof that missionary enterprise is a sound investment.

Mexican Priest Serves

THE REV. MELCHOR SAUCEDO IS M



LEADER of ministry to San Antonio Mexicans is Mexican-born, the Rev. Melchor Saucedo. Hub of work is Sante Fe Mission.

By CLARENCE LaROCHE

THE Rev. Melchor Saucedo of Guadalajara, Mexico, is a "missionary in reverse." In fact, he's one of two members of his family who are serving in this unique category.

We say "missionary in reverse" because, to the average person, the word missionary generally indicates someone from the United States going overseas to educate, help, and bring Christianity to others.

Yet here we have Mr. Saucedo, a priest of the Episcopal Church, doing missionary work in San Antonio. His cousin, Esteban Saucedo, is doing a similar job in Brownsville. They are carrying out these jobs because the Diocese of West Texas is becoming increasingly active among Texans of Mexican descent.

And because the Episcopal Church in this country has no clergymen of Mexican extraction, it had to call for help from the Missionary Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco. Without a doubt,

the bishop made a wise choice. Mr. Saucedo speaks English fluently, he is a third-generation Episcopalian, comes from a family of clergymen, received his seminary training at the Episcopal Theological Seminary, Alexandria, Va., and married a Virginia girl. His wife is bilingual and their three youngsters handle both languages without an accent.

A native of the colorful Mexican state of Michoacan, Mr. Saucedo's ancestry is Tarascan Indian and Spanish. His grandfather became an Episcopalian while guiding the Rt. Rev. Henry D. Aves in the wilderness of Mexico, when that missionary to Mexico was first launching his work. When young Melchor became of school age, he went first to the church school of San Andres, later to public school, then to college in Guadalajara. While in college, he was one of two students selected in 1942 by the Episcopal Church to attend the seminary in Alexandria.

"I met him on a blind date," Mrs. Saucedo explains, her bright blue

eyes dancing. "And it was while I was a member in good standing of the Methodist Church. He was a member of a string band that played for square dances."

The string band, incidentally, was composed of students from such diverse places as Mexico, West Virginia, and Pennsylvania. He played all through the Shenandoah Valley, says Mrs. Saucedo.

After he was graduated in 1945, Mr. Saucedo returned to Mexico to take charge of a mission in a primitive Huichol Indian village named San Martin de las Flores, twelve miles from Guadalajara City. He was twenty-five at the time. Meanwhile, the letters from the young clergyman far down in Mexico and Catherine Weadon way up in Virginia continued coming and going at a fast clip. They decided to get married, and Mr. Saucedo set out for Alexandria in August, 1946.

"I was sincerely afraid," he says. "Afraid because I realized I was taking this girl from a life of ease and many conveniences and advantages

STORY BOOK is enjoyed by Mr. and Mrs. Saucedo and their three children. Mr. Saucedo met his wife while studying for his B.D. at The Virginia Theological Seminary.



© MR. LaROCHE, a member of St. Stephen's Church, San Antonio, Texas, is a staff writer on the San Antonio Express, from which this article is reprinted.

His People in Texas

ONARY THIS SIDE OF THE BORDER

into a land of hardships; a land completely alien to her in language, culture, customs, everything."

Then, with deep humility and with his dark eyes shining with pride, he added:

"But there was nothing to be afraid of. Catherine not only took to the language and customs of the people but was of paramount assistance to me in our difficult work."

Reminded that some of the outstanding pioneers of the United States came from Virginia, Mr. Saucedo added:

"Well, she even helped me build our two-room house. We made the adobes ourselves. It was primitive, but we felt it was ours."

"He's a pretty good pioneer himself," Mrs. Saucedo pointed out. "Traveling in that area to get to the remote villages must be done on horseback; and there's plenty of walking, too."

After the Huichol Indian assignment, Mr. Saucedo was sent to Guadalupe City to Christ Church—and a nice seven-room house as a resi-

dence. It was here that the three Saucedo youngsters were born, Tommy, 6; Barbara, who turned 5 in August; and Steven, 14 months.

In San Antonio, the major problem confronting Mr. Saucedo is one of bringing education and help to an area that has been neglected both spiritually and economically. His work at Santa Fe mission, in the Columbia Heights area, is working with people in lower income groups.

"Some of these youngsters," he says, "had lived in San Antonio all their lives but had never before been to Brackenridge Park and the San Antonio Zoo; they had never seen a rodeo. One of the nicest experiences they ever had was the recent outing we took them on to Camp Capers."

Not only are the needs educational in the area where Mr. Saucedo is laboring, but recreational, and spiritual. Health standards must be raised.

The mission, in a room adjacent to the priest's office, has established the Canales Clinic. Here, when the

city health department is able, a doctor will maintain a regular schedule. Everything is in readiness, just awaiting the doctor. Currently it is more of an aid station and used as an immunization clinic. Funds to establish the clinic were presented to the mission by Judge J. T. Canales of Brownsville. The Rt. Rev. Everett H. Jones dedicated it last September.

"We must have a complete clinic for these people," Mr. Saucedo says. "We must be able to help maternity cases, the sick, and have a well-baby clinic."

Already in operation is a recreation program, with F. Arellano serving as part-time coach. Arellano has won top recognition for his work with San Antonio youngsters. His Pan American Optimists have won the Little League titles the past two years; and this winter he managed the state championship soccer team.

"All these youngsters are basically good," says Mr. Saucedo, "but they need all the help they can get to save them from delinquency. We are trying to teach them sportsmanship, citizenship, respect, and responsibility."

"The leaders of our play groups also are the leaders in the classes for crafts."

A Woman's Auxiliary group also is active in the church, and their weekly rummage sales have become outstanding events in the Columbia Heights section. Receipts from these sales play a big part in helping to keep the mission rolling in its work.

And this deeply religious Mexican of Tarascan-Spanish descent, this "missionary in reverse" appears to be the man best able to keep the Santa Fe mission moving and growing. He not only represents the spiritual values necessary, but also has the racial background necessary for complete understanding of the people he is working with. In addition to all this, his blend is completed with his American wife and with his educational background in Virginia.

This business of falling in love with and marrying Virginia girls is catching among the Saucedos: the Rev. José Guadalupe Saucedo, a brother of Mr. Saucedo, also married a Virginian. He now has charge of five missions in Cuernavaca, Mexico.

SPORTS play part in teen-age program of Santa Fe Mission. Mr. Saucedo came to post at request of the Rt. Rev. Everett H. Jones, who valued Mr. Saucedo's varied background.

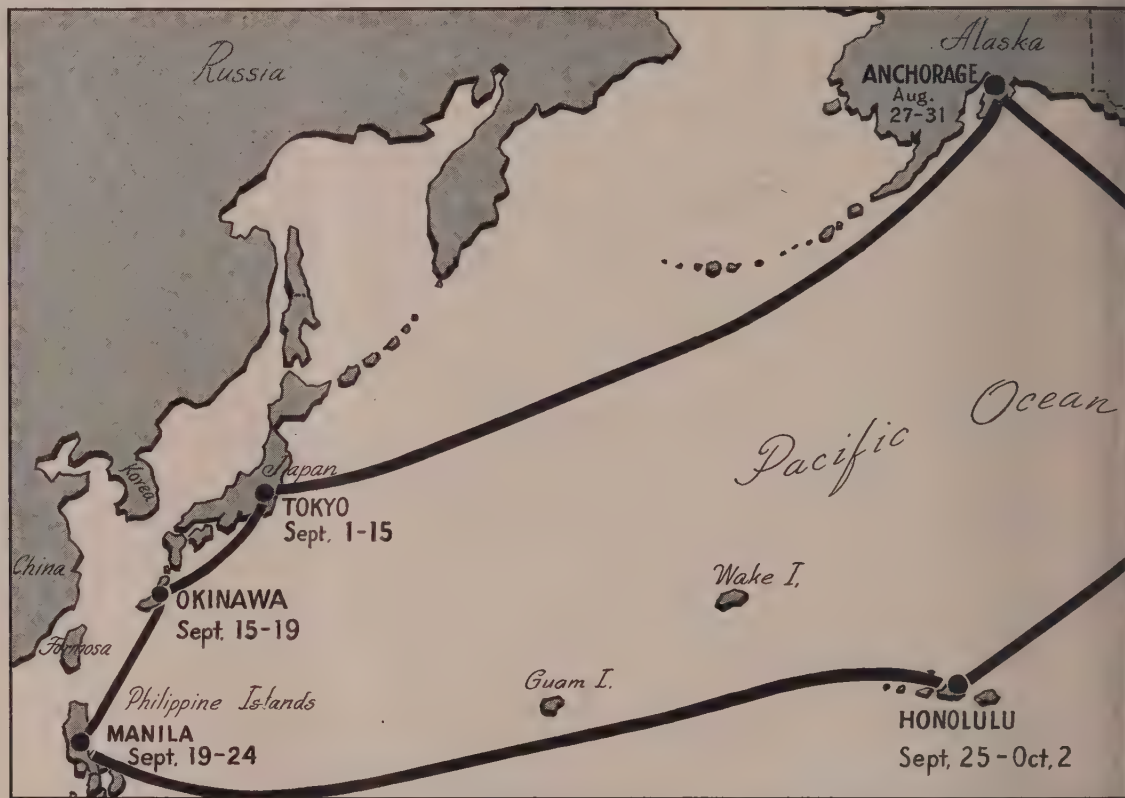




PRESIDING BISHOP and Mrs. Sherrill wave good-bye as they leave New York airport en route to Pacific and Far East. First stop—Alaska.



BISHOP SHERRILL and the Rt. Rev. William J. Gordon, Jr., Missionary Bishop of Alaska (left), enter All Saints', Anchorage, for dedication



GARLANDED Sherrills are greeted at Honolulu by the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu (right), and Mrs. Kennedy (left)

U. S. Army Photo



WREATH is placed by Presiding Bishop on Harbor. With him are Bishop Kennedy and

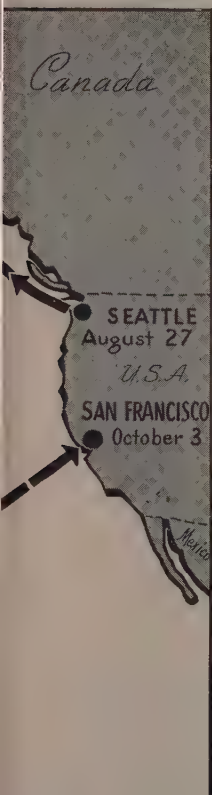




U. S. Army Photo
FOR at Tokyo Army Hospital, the Presiding Bishop with Lt. Col.
 E. Kinney, chief chaplain, has opportunity to chat with patient



U. S. Army Photo
BISHOP SHERRILL and representative to Church in Japan, the Hon.
 Francis B. Sayre, visit Tokyo Army Hospital with hospital chaplain



Arizona, sunk at Pearl
 dm. Stuart S. Murray.
 U. S. Army Photo



PRESIDING BISHOP VISITS CHURCH IN THE PACIFIC

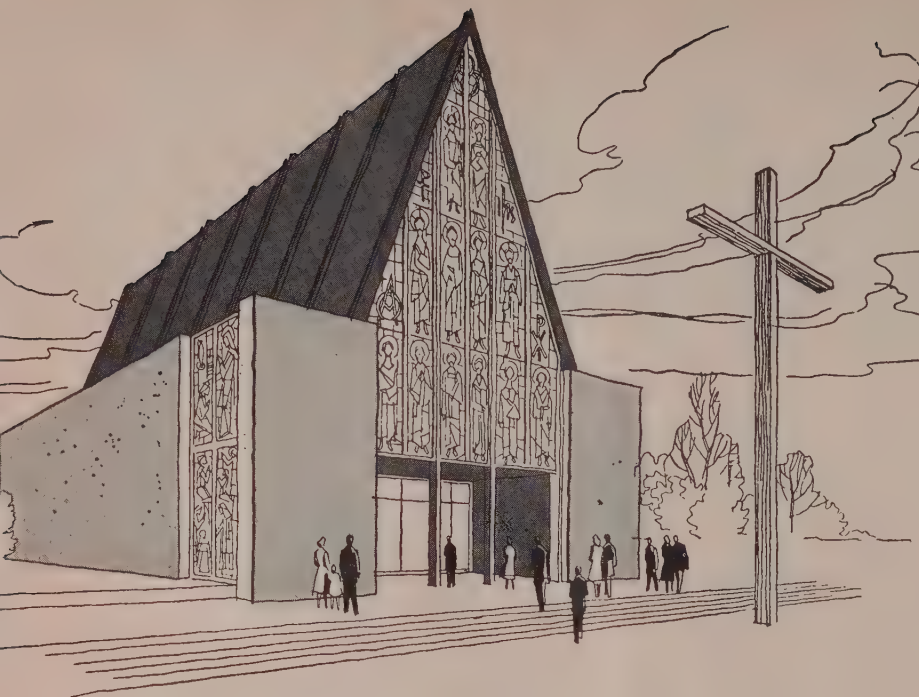
TEN days after returning from his five week's visitation of the Church in Alaska, Honolulu, and the Far East, the Presiding Bishop reported to the National Council at its regular autumn session, October 13-15, in Seabury House, Greenwich, Conn. **FORTH** expects to share with its readers highlights of Bishop Sherrill's report but in the meantime we present on these two pages a few of the first photographs to reach us from overseas.

As indicated on the map at the left, Bishop Sherrill's first stop after leaving Seattle late in August was in Anchorage, Alaska, where he participated in the Day of Dedication of the new All Saints' Church. The four services on this day, attended by more than seven hundred persons, climaxed a two-year building program. The new All Saints' is a building in three sections under one roof and consists of a rectory, a parish house, and a church which will seat three hundred. The new church valued in excess of \$300,000 but erected at a cost of about \$170,000 was made possible through the devoted labors of a layman, a vestryman of the parish, who as contractor took no fees for his work.

All Saints' became a parish in 1945 and since that time has tripled in size. During the past three years under the leadership of its present rector, the Rev. Albert Sayers, the parish reported 171 baptisms, 118 confirmations, and more than 200 in the church school. This tremendous growth is indicative of what has been happening in Alaska since World War II.

From Alaska the Sherrills flew to Tokyo where they conferred with the Presiding Bishop of the Japanese Church, the Hon. Francis B. Sayre, Gen. Mark Clark, and others. General Clark invited him to tour UN installations in Korea.

Six days in the Philippines, especially during the typhoon season, was too short a time to do anything more than see the Church in Manila. Nevertheless, the Presiding Bishop is enthusiastic about what he saw in the Philippines and with the friendly relationship existing between the Philippine Independent Church and our own Church. A few days in Honolulu and the Presiding Bishop and Mrs. Sherrill returned to New York.



Church of St. Clement in Alexandria, Va. (FORTH, December, 1948, page 21), serve as a setting for the large stained glass front which will depict the twelve apostles. A large concrete Cross will be erected separately from the actual church. The worshipper will pass under an arm of the Cross as he walks up the spacious steps which lead into the church.

Triangular arches of concrete will frame the building's roof and serve as a constant symbolic reminder of the Holy Trinity. These arches will seem to grow from the ground up towards heaven.

There will be no windows, other than those at the entrance and over the altar, and the side aisles will get light from skylights that will sun the plants placed in boxes between the gigantic concrete arches. Indirect lighting and air conditioning are also to be featured in the building.

The parish hall, now under construction, will be left partially unfinished, according to present plans. As soon as the future children's chapel can be bricked in, the congregation will hold services there, while the church proper is being built.

Before the end of its four hundredth anniversary, São Paulo will see the inauguration of this modern church, built in large part through the United Thank Offering.

A MODERN CHURCH RISES IN A MODERN CITY

By the Rev. CUSTIS FLETCHER, Jr.

FOR many years São Paulo, founded in 1554, was just a little villa until the coffee boom began to transform the villa into a city. With the construction early in this century of the Cubatão hydroelectric plant which was to furnish abundant and cheap power for the capital of the State, overnight São Paulo became a modern metropolis.

Americans who visit the city call it the "Chicago of Brazil." Everywhere new buildings in modern architecture are being built with astonishing rapidity. Skyscrapers in reinforced concrete, sprawling factories, and hurrying crowds of people make this modern Brazilian city

unlike anything else in Latin America.

The Episcopal Church, too, began very slowly in São Paulo. Not until the dedicated English-born missionary, C. H. C. Sergel, took charge in 1939 did the Church begin to grow. He found a factory building for rent and started anew the little mission called Trinity.

The work was relocated once more before the present site on Praça Olavo Bilac was acquired in December, 1950, and Dr. Jacob M. Ruchti, architect and member of the congregation, began to draw plans for a new church.

After much discussion and various meetings of the congregation and building committee, a plan was chosen which will give Trinity the distinction of being a modern church in a modern city.

High brick walls, similar to the



FIRST unit of Trinity Church, São Paulo, Brazil, rises against modern city skyline

• MR. FLETCHER, FORTH correspondent for Brazil, is executive secretary and representative of the Mother Church on the National Council of the Brazilian Church.

THIS year the Church's newest diocese, the Diocese of New Mexico and Southwest Texas, received a check for nearly ten thousand dollars. This welcome gift is the diocese's share, one twenty-fourth, of a trust fund set up sixty-six years ago with \$12,000. How this relatively small sum, in comparison with its present value, became more than \$115,000 shows both the power of compound interest and the potential of an investment in the Church.

Our Lord's commands had an impelling message for the Rev. James Saul, a Philadelphia clergyman of the past century. Perhaps it was Christ's words to St. Peter and St. Andrew, *Follow me and I will make you fishers of men*, or His words to His disciples, *If any man serve me, let him follow me*, that moved Mr. Saul to give up his profitable business career for the ministry. Certainly the parable of the talents had a special meaning for Mr. Saul, for the \$12,000 fund he established has multiplied nine-fold and has been of inestimable aid to the Church.

In 1887 Mr. Saul wrote the General Secretary of the Board of Missions, "Be so good as to inform the Board that I intend to give im-

Trust Fund Demonstrates Magic of Compound Interest

mediately to each Domestic Missionary Bishop \$1,000 (in cash, or in first-class dividend paying guaranteed stocks) to be held as funds by the Board of Missions under such regulations as they may provide."

Since canon law requires that a missionary district must be able to support its own bishop in order to become a diocese, it was decided, with Mr. Saul's approval, that the money should be used to establish the James Saul Trust Fund which would be used by missionary districts to create their necessary episcopate funds.

At that time there were twelve missionary bishops, the jurisdiction of Nevada and Utah being vacant, so Mr. Saul transferred to the Board cash and stocks which were valued at \$12,000. Since then some of the

twelve missionary districts have become dioceses, others have been divided into two or more districts, and some are still as they were then. Because of the division of several of the districts, they are entitled to partial shares of the original one-twelfth for each district.

The first missionary districts to become dioceses after the Saul Trust Fund was established were Colorado and Oregon which were admitted at the General Convention of 1889, and each received \$1,000 for their episcopate funds. Mr. Saul, however, did not live to see the first fruits of his gift for he died in November, 1887, shortly after establishing his fund. When Mr. Saul died, the Board of Missions recorded in the minutes of its meeting: "The life of Dr. Saul furnishes a noble example of fervent zeal in the missionary work of the Church, and of a self-consecration and sacrifice that are rarely equalled. For many years he limited to the utmost his personal expenditures that he might have the more to give for the extension of the Church of Christ."

Since the Diocese of New Mexico and Southwest Texas is a division of one of the original twelve missionary districts that existed when the fund was set up, it is entitled to one-half of one share. The check for one twenty-fourth of the fund amounted to \$9,869.93.

Like Topsy in *Uncle Tom's Cabin*, who "just grewed," the fund has reached unbelievable size in its sixty-six years. From the original gift of \$12,000, nearly \$37,000 has been paid out and nearly \$80,000 is in the balance of the fund, making a total of nearly \$116,000. The gross increase amounts to 866.08 per cent.

In Mr. Saul's life and works is seen an example of the good and faithful servant who did not bury his talents but invested them in the future of the Church.

James Saul's Gift Grows and Grows

WELL-invested by the National Council's Committee on Trust Funds, the James Saul Trust Fund has been of great value in helping missionary districts reach diocesan status. Although the entire effect of his gift is immeasurable, the specific amounts granted each new diocese are indicative of the power of compound interest.

PAID TO NEW DIOCESE	YEAR	SUM
Colorado	1890	\$1,000.00
Oregon	1890	1,000.00
Dallas	1897	1,011.00
Montana	1905	2,149.61
West Texas	1905	2,149.61
Sacramento	1911	2,817.31
Olympia (½ share)	1911	1,426.70
Oklahoma	1938	10,631.22
Total		\$27,100.43
New Mexico and Southwest Texas (½ share)		\$ 9,869.93
Total Paid Out		36,970.36
Balance in Fund		79,959.45
Total		\$115,929.81
Gross Increase		866.08 per cent



National Youth Commission and National Canterbury Association met at Seabury House, Greenwich, Conn., September 10-16

Church's Youth Groups Work Toward Integrated Program

YOUTH reigned at Seabury House, Greenwich, Conn., when the National Canterbury Association and the National Youth Commission met together, September 10-16.

Fifteen members of the National Canterbury Association and approximately fifty members of the National Youth Commission considered their relationship and how the two groups might be more closely related.

As a result of their deliberations, a National Convention of Young Churchmen was proposed to meet in August, 1955. The composition of the convention would be made up of three houses: a house of two high school students and an adult adviser from each diocese; a house of two college students from each diocese; and a house of two young adults, eighteen to twenty-one, single, employed, and not in school, from each diocese.

Other corporate activities planned for the year beginning in 1954 are a Holy Communion for all young Churchmen the third Sunday in

October, a world day of prayer for students in February, a young Churchmen's Sunday, the third Sunday after Easter, and a group mission study to be related to the annual study project of the Church.

The National Canterbury Association unananimously endorsed the resolution adopted by the 1952 General Convention "that we consistently oppose and combat discrimination based on color or race in every form, both within the Church and without, in this country and internationally."

During the six-day conference the National Youth Commission elected Charles Taylor of Decatur, Ga., and Frances Cooper of Grants Pass, Ore., chairman and secretary, respectively. The National Canterbury Association elected as its officers Sydney Everett of Mississippi State University, chairman; Harry Lee of Texas Christian University, treasurer; Virginia Parker of the University of California at Los Angeles, recording secretary; and Eleanor Goebel



RETIRING officers are (left to right) Dan Merrill, Canterbury chairman; Harriett Vineyard, Connie Hunt, Youth Commission chairman and secretary, respectively; and Martin Kramer, Canterbury treasurer

of Hunter College, corresponding secretary.

The Rev. Roger W. Blanchard and Louise Gehan of the Division of College Work and the Rev. Knud A. Larson and Kathryn Snyder of the Division of Youth, along with the provincial advisers, were the resource persons in the workshops conducted at the conference. Mrs. Dora P. Chaplin of the Department of Christian Education led the group Bible study.



COMMUNION in Lawrence Memorial Chapel begins each day of joint youth conference. The Rev. Knud A. Larsen celebrates.



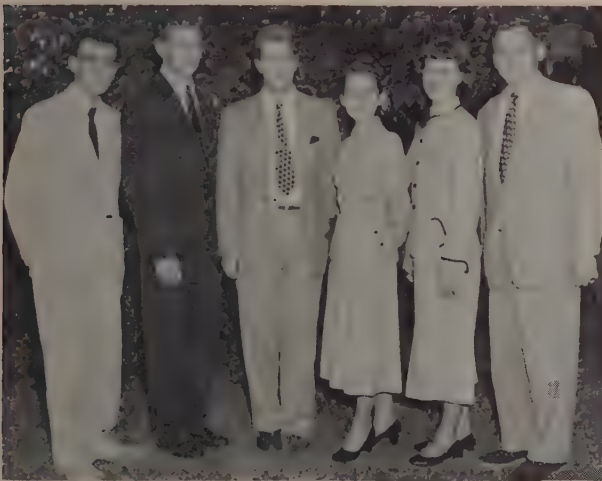
WHAT IS CHURCH'S PURPOSE is discussed by members of both groups, who were divided into small informal workshops



DISCUSSION of Bible study, conducted by Mrs. Dora P. Chaplin, is led by the Rev. H. August Kuehl, Penn's Grove, N. J.



RESULTS of discussion groups are reported to joint assembly by Roderick French (right). Chairmen of both groups preside.



FRATERNAL delegates (left to right) are: Rod French, United Christian Youth Movement; Robert Shirley, Brotherhood of St. Andrew; Robert Barnes, Order of Sir Galahad; Elaine Segeren, GFS; Joanna Hanson, Daughters of the King; Fred Janke of Canada



CHERRY TREE, gift from International Christian University, Tokyo, to National Canterbury Association, is planted by Dan Merrill. Looking on are Sydney Everett, current chairman; Louise Gehan; and the Rev. Donald T. Oakes, recently of Japan.

EVERY MOMENT IS WORTHWHILE

By MARY McNULTY STOUGHTON



Bradford Bachrach
MARY STOUGHTON, religious education director at Christ Church Cathedral, Hartford, Conn., is graduate of Windham House, the Church's graduate training center for women

YOU must have enjoyed the story of Topsy and how they say she "just grewed." That is the way it has always been with me. My love and interest in the Church "just grewed."

You cannot help but know something about the Church when you have grown up in a rectory, worshipped regularly in the church and at home, seen the ministry of the Church from the time you could recognize anything at all. You cannot help but wonder when you have watched people arrive at the church with troubled faces and seen them leave with a smile and a hopeful countenance. You cannot help but marvel when a child from a poor or broken home finds confidence.

These are the people I knew as a child. We entertained them in our home. We fed and clothed them, played and prayed with them. They were my first associates.

But school and college took me from this close bond to a far different life. Living now with contemporaries, there were often new and conflicting ideas. That is the chance parents take. Teach and be examples, then hope and pray. There were those who talked of big things, sought popularity and recognition in divers ways. There were those who were shy and looked with envy upon those who made quick friendships.

Like everyone else I had my heroes—watched, waited, and hoped for the same things we all seek: recognition, acceptance, and the chance to use our talents and to learn new skills. But it did not take me long to see that there were a multiplicity of ways for one to arrive at a goal. There appeared for the first time in my life the double standard, the world's standard. What I had been taught was the Christian standard. They did not always coincide.

I recall the day a friend came to me in tears. She had lost a campus election.

"I hate everyone," she said, "Why? Yesterday when I had a chance to win, the world seemed bright and friendly. Today it is a stranger, and I am lonely."

"Were you the only candidate who lost?" I ventured.

"No," she replied. She had not thought of that.

Imagine our ego. Imagine our false pride. There are many who feel, as my friend did, that the world should recognize me. Yet there was One who died on the cross because the world considered Him a failure.

It was daily experiences like these that made me ponder the question of man's behavior. And it was daily living that made me realize that eventually we all must choose a

standard for ourselves. Like thousands of other young people I found there were the many church conferences to attend, the contacts with spiritual giants whose lives had meaning, light, and hope. There were the many summer jobs—in convalescent homes for children, camping, waiting on table. Each new experience seemed to verify the last.

After graduation from college, I was offered a job in the New England division of college work as assistant and glorified secretary. I do recall that it did seem like tying myself down to something rather pious and removed from the world I thought I preferred. It did seem that everyone was entitled to a bit of a fling after being glued to the books for all those years. I took the job, nevertheless, and only now, in retrospect, can appreciate the vision gained from this association. For it was here that I began to fit the pieces together. There are those now working for the Church who have been suddenly confronted with the task of the Church. Not so with me. I had been so surrounded all my life that often the very nearness obscured my vision. But God took the familiar and breathed new life into the old.

In a year I was ready to enter Windham House, the Church's graduate training center for women in

New York City. I would now have the responsibility of preparing myself for fulltime work in the Church.

These were stimulating and high velocity days with more to learn each moment than it seemed possible to absorb. There were the new friends, the new thoughts, the courses, the daily living, the corporate prayer. There were fun and seriousness, companionship and solitude. And, best of all, there was a chance to apply what we were learning in practical work.

My first parish was a large city church, Christ Church Cathedral in Hartford, Conn. Here only the roar of traffic can drown the voices of the choir boys and the pace of living seems almost more than humans can endure. If I yearn to be a part of a variety show, this is my lot. As director of Christian education, my official duties are to direct the church school, select curriculum, train teachers, assist with the youth work, be a part of the Woman's Auxiliary, and, in my spare time, call, call, call!

How many times I have smiled when people said, "But what do you do during the week?" Business claims that only the salesman daily convinced of the worth of his product can sell his goods. God's business can only be sold by those who have found meaning, peace, and joy in the arms of the Church, God's instrument of His Love on earth, and are willing to share it with others.

For the professional woman church worker this means hours of listening to adults as well as children and young people. It means encouragement for the lonely, caring what happens to everyone you meet, teaching and living the faith in formal sessions and in daily living. It means hope as a child receives the Word of God, the Bible, and grows to accept its truth. It means strength as high school seniors, proving their faithfulness, pledge before the altar that they will try to continue steadfast in the faith. It means joy as babes are brought to baptism; love as people grow in knowledge and are accepted into the redeeming fellowship of the Church in its full ministration; fulfillment as families are united in a common bond.

Yes, and it even means discouragements as we humanly expect earthly success when only eternity can judge. There will still be those who think you are just the Sunday school lady. There will always be those who think you should be using your abilities in some other way. But don't let anyone tell you it is not worth every moment of your life, or that it does not tax every talent, energy, or insight you might possess.

For all these reasons, I work for the Church. What started as love and interest has grown into active participation in every phase of the Church's life. No one can adequately say what this can mean.

READ A BOOK

Reviewed by
NASH K. BURGER

THERE is probably no busier cleric in Christendom than the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City. In addition to supervising and participating in the manifold activities of his great metropolitan cathedral, Dean Pike continues to teach at Columbia University where he was formerly chaplain and to take a leading part in a host of secular and religious activities at every level, from neighborhood to international, especially in the field of education. In his spare time he writes books.

With the Rev. W. Norman Pittenger of the General Theological Seminary, New York City, he prepared the third volume of the Church's Teaching series, *The Faith of the Church* (Greenwich, Seabury Press. \$2.50), and now he has published *Beyond Anxiety* (New York, Scribner's. 149 pp. \$2.75), subtitled *The Christian Answer to Fear, Frustration, Guilt, Inhibition, Indecision, Loneliness, Despair*.

It was W. H. Auden, the well-known Anglican poet, who labeled ours the Age of Anxiety, and the label seems likely to stick. This modern malady is often ascribed to the great social and political changes of our time, to world wars, and the atom bomb. Dean Pike is aware of this explanation, but as he takes up, one by one, the various forms this anxiety takes, it becomes clear that fear, frustration and guilt, loneliness, despair, and the rest are rooted not so much in external events as in a spiritual and psychological imbalance.

He shows that the problems of the
continued on page 28



MEMBER of high school graduating class at Christ Church Cathedral is congratulated by the Very Rev. Louis M. Hirschon, dean, accompanied by Mrs. Stoughton, (right).



News from our Missionaries

God Gives Us Strength for the Day's Work

By RACHEL D. WOLFF

THE last term of Women's Christian College, Madras, India, has really been a busy one! There have been whole series of meetings, as many as three some days. As my regular work as bursar has to go on just the same, I found myself working way into the night most of the time. Outside of the many committees I am on here at the college, I serve on three other school and college councils. Recently I was asked to serve on the finance committee of the diocese.

We are planning to begin construction on the new home science block in July. This will add work to my already full schedule. Building in India is not easy. So many things are still rationed. If you hope to get a building grant from the government there is much red tape. . . . We hope to move into this new building by June, 1954.

A few days ago I attended a Brahmin tea party. No tea was served. The host had been married recently and the party was given in honor of his young bride who had just come to live with him. Among orthodox Brahmins the custom is for the bride to remain with her parents for one or two months after the wedding. Then she moves to her husband's home. As a rule, non-Brahmins are not allowed into the main part of a Brahmin home. As the guests arrived we were led up a very narrow

and steep outside stairway to the second floor veranda of our host's home. We removed our shoes at the top of the steps. We sat on mats on the floor. A large green plantain leaf was placed in front of each of us. Food served by the bride and her young cousin was placed on the plantain.

First, we were given what looked to me like a fried sausage about the size of our hot dog. It turned out to be very sweet. It was made of dough and fried in honey. Next I was given what I thought was a good old American doughnut. Much to my sorrow it turned out to be very greasy and full of hot green chillies. My, how I burned. Then came a sort of pancake made of rice flour. Each of us were given two. One would have been quite enough. This was eaten with a hot chutney. By this time most of us foreigners were looking for water to drink.

All the food was eaten off the plantain leaf with our fingers. Last but by no means least, we were served steaming hot Brahmin coffee. There is no coffee in the world, so I am told, that can compare with this. I can believe it. It is made of powdered coffee, buffalo milk, and jaggery cooked together. It is thick, very sweet, and hot. The temperature that day was 105.3 and we were all busy mopping our faces, necks, and arms.

When I have any extra time I am usually working in the slums of Madras. I go every Friday. Occasionally I am called there to see a sick child, or because of a death in

the center. We take food to many families during the week. Every three months I have to go to the city school to check on the children we have put there. These children are sponsored by friends in America.

On Sunday I still help conduct a Sunday school in one slum center. A little more than a year ago we started an adult Bible class with two members. It has grown until now we have 16 members, 11 of whom are being prepared for confirmation. Two years ago only a few of these men and women had ever heard of the Bible, and Jesus Christ was unknown to them. They all worshipped idols and consulted witch doctors when ill.

We are hoping, as the funds come in, that soon we shall be able to buy a lot and build a small chapel in this center, in order that these families may have a place where they can attend church. None of these slum people have ever attended a church.

Just before Easter five of our college students were confirmed at St. George's Cathedral. We usually have six to eight confirmed each year.

Do remember us and our work here in Madras in your prayers. These are trying days for all of us and the road is not an easy one. But when the temperature soars and the going gets tough God always seems to give us greater strength to cope with the day's work.



BURSAR Rachel D. Wolff (right) of the Women's Christian College, Madras, India, sits with faculty member, G. Gnanodickam

● MISS WOLFF, bursar of the Women's Christian College, Madras, India, is supported by her parish, St. Paul's, Winston-Salem, N. C.

CHURCHMEN IN THE NEWS

By ROBERT B. ALLEN, Jr.

ON almost any Sunday you can find a tall, blond, and almost boyish-looking fellow singing lustily in St. John's Episcopal choir at Norman, Okla. Not that this necessarily will astonish the national sports world, but Bud Wilkinson, head football coach at the University of Oklahoma, is much better known for the way he tunes up the big red Sooner team's split-T formation.

In the past six years at the Sooner State school, the amicable, 37-year-old grid headmaster has captured virtually every honor obtainable in college football: a national championship in 1950, two Sugar Bowl crowns, a modern national record of thirty-one consecutive victories, five championships and one co-championship of the Big Seven conference, a Heisman Award winner, an Outland Award winner, coach of the year baubles in both 1949 and 1950, and fifteen All-Americans.

Because of the spectacular nature of football and the wide attention that it receives, some of his other achievements naturally become obscured in the far-flung gridiron world's acclaim of his coaching abilities. But even so, if quietly and in an unpretentious manner, Coach Wilkinson also is scoring touchdowns for the Episcopal Church. For back of coveted pigskin trophies and sports page headlines there is another Bud Wilkinson: Wilkinson the Churchman.

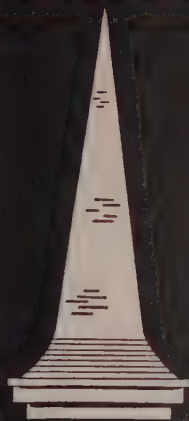
His rector at St. John's, the Rev. Joseph S. Young, has summed him up in this respect: "I have never known a more sincere Churchman. Bud Wilkinson is a church-going Episcopalian who is ever working for growth of the Church."

Wilkinson's regular church at

continued on page 26

• MR. ALLEN, FORTH correspondent for Oklahoma, is managing editor of The Cushing Daily Citizen.

FORTH—November, 1953



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Churchmen ... continued

tendance in his home parish, even in the face of crowded schedules and Saturday games as far as seven hundred air miles from the O.U. campus, is the kind of example to keep other Churchmen cognizant of the fact that most excuses are like trying to alibi for Saturday's goal line fumble.

Bud's rector likes to recall last year's Oklahoma-Notre Dame game at South Bend, Ind., as a good example of one's devotion to his Church. The big football attraction had given way to the greatest exodus of Sooner fans in the State's history and inasmuch as it was a Saturday game, the Norman rector wondered whether he would have a congregation at all on Sunday.



Oklahoma's coach, Bud Wilkinson

"Everybody, it seemed, had gone to the game and I told myself I would be fortunate if one communicant showed up for services," Mr. Young recalls. "But the next morning when I walked in to begin the service I knew I had one. Bud Wilkinson was the first person I spotted. He and his whole family were there."

It should be pointed out, however, that Wilkinson's contributions to the Church are by no means limited to regular Sunday attendance and working with the choir. He has assisted in the Sunday school and had a hand in practically all the projects in one of the Diocese of Oklahoma's fastest growing parishes. In addition, he has found time to serve in an advisory capacity at the diocese's Casady Day School in Oklahoma City (FORTH, June, page 18).

Wherever he goes, he is a real ambassador for the Church, and Bud goes plenty, especially after football season when he fills countless speaking engagements, mostly at youth dinners and high school commencements.

But working with the Church is not new for Bud Wilkinson. It began long before he reached Oklahoma, and as long as he can remember the Church has always been a real and vital part of his life.

The Sooner grid mentor graduated from Shattuck Military Academy at Fairbault, Minn., and attended the University of Minnesota, where he became a star on Coach

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During World War II, he served as a naval officer and saw action in engagements of Iwo Jima, Tokyo, Kiushiu, and Okinawa.

Prior to moving into Oklahoma's head coaching job in 1947, Bud served as assistant at Syracuse, Minnesota, Iowa Pre-Flight, and O. U. In his six years at the Sooner helm, his teams have won fifty-four games, lost only seven, and tied two. He has never lost a Big Seven conference match since becoming coach.

In 1949, the 190-pound football tutor and Churchman was voted one of the ten outstanding young men of America by the National Junior Chamber of Commerce. Only recently he wrote *Oklahoma Split-T Football*, (New York, Prentice-Hall).

This season with his team picked to finish sixth in the nation, Bud Wilkinson faces many a heavy Saturday afternoon. But Sunday morning he turns from the gridiron to take his place in St. John's with Mrs. Wilkinson and their two sons, Pat and Jay.

It was big news recently when Bud Wilkinson signed a new contract that will keep him at Oklahoma through 1962, but it was not only big news for football fans. Churchmen rejoiced too, for it means at least nine more years of touchdowns for the Episcopal Church in Oklahoma.

● The Rev. JOHN B. MIDWORTH, recently rector of St. Paul's Church, Burlington, Vt., on November 1 becomes first Executive Secretary of the Adult Division, Department of Christian Education. In the same Department the Rev. WILLIAM B. MURDOCK, recently rector of St. Andrew's Church, Lomita Park, Calif., has become Associate Secretary of the Leadership Training Division, filling the position vacated by the Rev. GRANT A. MORRILL, who is now Executive Secretary of the Division; and AGNES HICKSON, director of supervision at St. Margaret's House, Berkeley, Calif., has been working

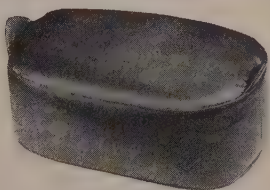


PLEASED at prospect of seeing Indians, are sons of the Rev. and Mrs. Richard T. Lambert. Mr. Lambert has been assigned to the largest Indian mission in interior Alaska, St. Stephen's, Fort Yukon.

as an Associate Editor in the Curriculum Development Division since August. She will become a full-time editor, March 1, 1954.

● The Rev. JOHN G. MAGEE, a China missionary from 1912 to 1945, died on September 9. . . . The Rt. Rev. FREDERICK G. BUDLONG, retired Bishop of Connecticut, died September 25.

● One suffragan and two bishops coadjutor were consecrated in the past two months. The Ven. WILLIAM S. THOMAS became Suffragan Bishop of Pittsburgh, September 29; the Rev. CHARLES J. KINSOLVING was consecrated Bishop Coadjutor of New Mexico and Southwest Texas, October 27; and the Very Rev. J. BROOKE MOSLEY became Bishop Coadjutor of Delaware, October 28.



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Read a Book . . . continued

individual in the modern world come not from the world but from within, from having the wrong goals, from saying, in effect, "My will be done," rather than "Thy will be done." The way beyond anxiety becomes, then, a matter of understanding the nature of man, of God, and of the Christian faith.

Dean Pike makes use of modern and traditional knowledge and terminology, and he ranges over many areas of life and experience in explaining what man is, how he can best serve himself by serving God, and the relevance of Christianity to the contemporary situation. And this is all written in terms the contemporary reader, even the reader not familiar with Christian concepts, can readily understand.

Whatever its share in causing or increasing the anxiety of modern man, war has always been a source of concern to the Christian. In *War, Peace, and the Christian Mind* (Greenwich, Seabury Press. 112 pp. \$2), the late Rev. James Thayer Addison simply and clearly examines the several attitudes toward war that have been held by Christians. These range from non-participation in any war to active participation in a just war.

Mr. Addison begins by defining the area of agreement about war that does exist among Christians and discussing the several forms that pacifism can take and the arguments for and against each. He analyzes

the meaning of the Christian law of love in general and its relation to war in particular. He asks and answers what he calls the crucial question: Is war the worst of all possible evils? In other words: Can war ever be the lesser of two evils? He believes war can be a lesser evil, and he tells why he thinks so.

He concludes by considering the influence of atomic weapons on the traditional Christian attitudes toward war. He thinks modern weapons have increased the urgency of the problem without changing its fundamental nature.

War, Peace, and the Christian Mind, in its concern for human progress and welfare, is an appropriate volume to conclude the career of a man whose life was one of service. Mr. Addison had been both a foreign and domestic missionary and was a chaplain in World War I. From 1940 to 1947 he was a Vice President of the National Council and Director of the Overseas Department. He was the author of several previous books, of which *The Christian Approach to the Moslem*, (New York, Columbia University Press. \$4.50) and *The Episcopal Church in the United States 1789-1931* (New York, Scribner's, \$4.50) were, perhaps, the best known.

The Rt. Rev. Stephen F. Bayne, Jr., former chaplain at Columbia and Bishop of Olympia since 1947, delivered the 1952 Paddock Lectures at the General Seminary and these have now been published in book form under the title, *The Optional God* (New York, Oxford. 145 pp. \$2.45). Bishop Bayne, a forceful and effective writer, points out that we are living in a secular, post-Christian age in which God is optional—as much so for many professed Christians as for non-Christians. He shows that this dangerous view of God and man's relation to God has produced conditions in government, industry, education, and society generally that Christians strongly deplore, often without understanding their causes. He suggests what the individual Christian and the Church must do to replace the widespread but false belief in an optional God with the Christian belief in an imperative God, by whom all things were made.

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Alaska Diary

continued from page 12

to detect the sound of a plane while it is still quite a distance away.

FRIDAY, AUGUST 7

No word yet about the Bishop, but the natives are rather excited with news that the Rev. Richard S. Miller and his wife are to leave Allakaket for a visit here next week. I have told them that Mr. Miller will serve Huslia as an out-station from Allakaket, and the thought of having their own minister delights all the people.

MONDAY, AUGUST 17

Several moose have been sighted in the vicinity, and one of them has been roaming about in my back yard. Although the hunting season does not open until September, some moose have already been shot for food. These have been shared throughout the village, each family receiving an equal portion.

SATURDAY, AUGUST 22

The people are now beginning to pour in from their camps up river. It seems good to have the village so well stocked with inhabitants again.

TUESDAY, AUGUST 25

We were awakened late this evening by the sound of a boat, larger than anything that we have heard all summer. By the time I reached the river bank the whole village was there to welcome a skow with a load of freight for Sockett's store. For the past month there hasn't been an ounce of flour or sugar in the village. The natives were beginning to feel the pinch quite badly.

continued on page 30

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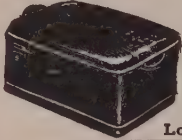
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Alaska Diary

continued from page 29

THURSDAY, AUGUST 27

On Saturday evening we shall have a dance here in the schoolhouse for the adults of the village and, after a service on Sunday, my activities here will be ended.

TUESDAY, SEPTEMBER 1

Bishop Gordon flew in late this afternoon. This evening we had our long-awaited confirmation service. Twelve teen-agers and one adult were presented.

After the service, the Bishop and I were invited to attend a dance. Most of the villagers were present, so I had an opportunity to bid them all good-bye. One of the older men gave a little speech in which he thanked me on behalf of the villagers for being with them this summer.

WEDNESDAY, SEPTEMBER 2

Bishop Gordon and I departed from Huslia. Many of the natives had gotten up early to see us off, and walked with us down to the landing strip.

I could hardly forget a similar scene in reverse three months before. Full of apprehension, I stepped off the Blue Box hardly knowing what I would find in Huslia. I have found so much in three months of living there—of how simple and unspoiled people can be, of how much they look to the Church for leadership, of how they extended their friendship to me.

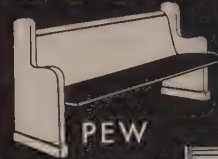
The Family of God

continued from page 8

also which shall believe on me through their word; that they all may be one.

The Church became in theory and in fact the Church Catholic or universal, God's Family, holding before men that the purpose of God for history is a universal fellowship of men in Christ Jesus. "And, indeed," says Alec R. Vidler of the early Church in *Christian Beliefs*, "the Christian brotherhoods were already strikingly inclusive. They included classes and types of people who elsewhere would not mix and were opposed to one another. Here, bound together in a closely-knit

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The Family of God

continued from page 30

community, you found Jews and Gentiles, Greeks and barbarians, freemen and slaves, different nationalities, men and women, for women were given an equal status with men. Nothing so inclusive, so all-embracing, and at the same time so intimate as these brotherhoods, had ever been seen."

It is a sober statement that nothing on this earth has contributed to the unity of mankind as has the Christian Faith. And I write this knowing very well the weakness and sin of men that wars from within parts of the Church against the Word of God. I think of my own life, and how this teaching of the unity of mankind was breathed into me, or hammered into me by Prayer Book and Scripture. The prayer for all sorts and conditions of men; the missionary enterprise to preach the Gospel to every creature; the prayer for the whole state of Christ's Church universal; the All Saints' Day Epistle with its great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues standing before the throne of God; behind these, of course, lies the teaching of the unity of mankind.

Perhaps nowhere has this teaching of the Church as God's family been more vivid than in the service of Holy Communion. I have received Christ's Body and Blood at the altar from bishops or priests who were Indians, Negroes, Mexicans, Japanese, Chinese, Brazilians, Haitians, Filipinos, and Anglo-Saxons. I think of the Lord's altar and of mankind coming to it, mankind for years past, and mankind circling the globe; and I state again that nothing on this earth has contributed to the unity of mankind as has the Christian Faith.

And so the great warfare of Christ against "the cries of race and clan" continues. The teaching of the unity of mankind is meant to burst from the Church, and be proclaimed to the world as in the great missionary endeavor. But sometimes the sinful divisions of the world enter the Church and seem to conquer. The salt loses its savour. The light flick-

continued on page 32



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The Family of God

continued from page 31

ers and glows dim. Sometimes, in fact, secular groups which received this teaching from the Church make the Church seem timid and worldly.

Do we not know parishes which have no intention of obeying the Lord, but simply reflect the divided society around them? Do we not know parishes which will send missionary money to Africa but will not welcome a Negro from across the street? I write this because, having seen the clear purpose of God for His Church, it is good for each man in penitence to see his own sin and rebellion. There is not one phrase in the Prayer Book or a single teaching of the Faith which justifies some of the discrimination which exists. We did not create this Faith: we received it. We are meant to be loyal to it and before the altar to seek God's will. There is one God and Father of us all. There is one Lord, who is no respecter of persons, who looks on the heart, and who died for the world. This is one Faith, one Baptism. There is one holy and universal Church, God's Family. Every parish church is the representative in its community of the Lord who died that we might be one. And when our time comes to die, we will pray to be admitted by God's mercy to that heaven where love reigns. Brethren, let us pray that our parishes may obediently serve the Lord and love the souls for whom He died!

It is appropriate that this Every Member Canvass issue should carry an article by Bishop Emrich, for his diocese has taken a premier position in the positive teaching of Christian stewardship, especially through the practice of tithing. FORTH readers will recall Bishop Emrich's graphic account of his visit to the Orient which appeared in our February, 1952, issue, page 11.

Check Your Calendar

NOVEMBER

Every Member Canvass

- 1 All Saints' Day. Thirtieth anniversary, consecration of the Rt. Rev. Robert E. L. Strider, D.D., Bishop of West Virginia
- 1-8 Girls' Friendly Society Week
- 9 Thirtieth anniversary, consecration of the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem
- 9-13 House of Bishops Meeting, Williamsburg, Va.
- 26 Thanksgiving Day
- 29 Advent Sunday
- 30 Twenty-fifth anniversary, consecration of the Rt. Rev. Albert S. Thomas, Bishop of South Carolina, retired

DECEMBER

- 1-3 National Council, Seabury House, Greenwich, Conn.
- 3 Twenty-fifth anniversary, consecration of the Rt. Rev. Norman S. Binsted, D.D., Missionary Bishop of the Philippines
- 21 St. Thomas
- 25 Christmas
- 26 St. Stephen
- 27 St. John the Evangelist
- 28 Holy Innocents

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| 1854 BERKELEY DIVINITY SCHOOL
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CONN. | 1893 THE CHURCH DIVINITY SCHOOL OF THE
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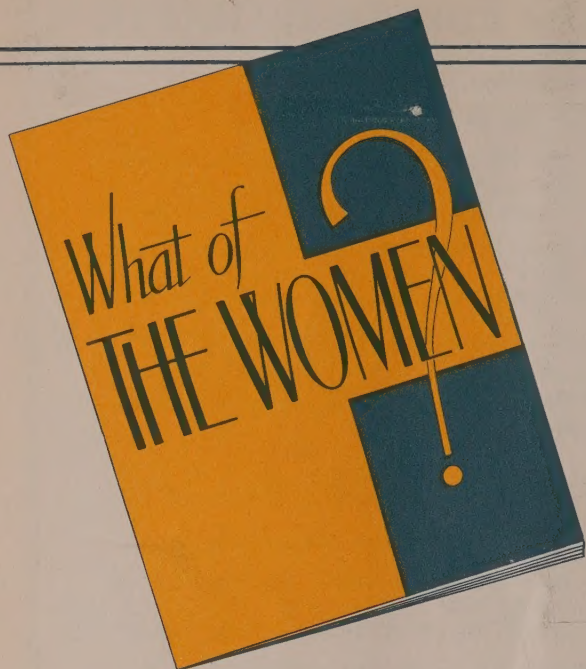
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